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Editor: DOM BEDE WINSLOW

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LETTER FROM CARDINAL TISSERANT

ST BARTHOLOMEW OF GROTTAFERRATA

J. M. Walsh

CONSTITUTION AND LITURGY OF THE CHURCH OF SOUTH INDIA

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LETTERS TO THE EDITOR

NEWS AND COMMENTS

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LETTER FROM CARDINAL TISSERANT

Via della Conciliazione, 34,
Roma.

9th April 1956.

MY DEAR DOM BEDE,

The completion of the twentieth consecutive year of publication of *THE EASTERN CHURCHES QUARTERLY*, gives me the opportunity to express my sincere gratification on the consistently high tone of the Review that has been your dedicated responsibility from the very beginning. It fills a unique rôle in the English-speaking world, in which so many of the faithful of the various rites of the Eastern Church now find themselves.

From the very beginning, and even before that, when one of the numbers of *Pax* was devoted each quarter to a presentation of information and news on matters of interest in the Christian East, the ties that bind Catholics of different traditions in the same household of the faith have been deepened and strengthened by articles appearing in *THE EASTERN CHURCHES QUARTERLY*. The Review has also been faithful in presenting an evaluation of events and trends among our separated brethren, quickening the hearts of many towards greater efforts in the direction of genuine Christian Unity.

While I realize that *THE EASTERN CHURCHES QUARTERLY* already has a devoted following of subscribers, I know also that at the present time the great increase in publication costs

has not made your position as Editor an easier one. It is my sincere hope that those who already know and value the Review will share a knowledge of this treasure with others who are motivated by a similar concern about cherishing the Unity we already have, and extending it to embrace so many who, though still separated from us, are close to us in their beliefs and ways of worship, in consequence of their fidelity to the noble traditions of their Eastern fathers.

With sentiments of esteem and affection, and my blessing on you and your work, I remain,

Sincerely yours in Christ,

✠ EUGENE CARD. TISSERANT,
Secretary.

ST BARTHOLOMEW OF GROTTAFERRATA

LAST year, the ancient monastic community of the Greek rite at Grottaferrata celebrated the ninth centenary of the death of its co-founder, St Bartholomew the Younger. The pope himself commemorated the occasion in a letter of congratulation to the present abbot, stressing the importance of the work and character of the Saint in the establishment of the monastery at the beginning of the eleventh century, and its subsequent splendid history. 'It cannot but be most acceptable to us that special honour should be paid to that light of the Church, whose achievements were an adornment not only to the monastic state, but also to this Apostolic See . . . For after the death of the founder, who had barely laid the first foundations of your monastery in the plain of Tusculum, it was not without God's providential will that it fell to St Bartholomew . . . to complete the work which had been begun by St Nilos, and to lay down wise rules for its governance. And it is chiefly due to his prudence, sound observance and sanctity that the noble offshoot of this form of Eastern religious life, having been transferred to the West, should still, after so many centuries, be exerting its healthful influence within the Church.'¹

¹ An English translation of the Pope's letter, dated 30th June 1955, was published in the *Tablet* for 13th August 1955.

One of the most important aspects of the celebrations at Grottaferrata in honour of St Bartholomew has been the study and publication, over the last few years, of the main sources relating to his life; for, in spite of his great achievements, he has remained a little-known figure in the ecclesiastical history of Italy. Now the diligence and scholarship of various members of the community, and most particularly of Fr G. Giovanelli, have brought to light these sources, composed originally in Greek and contained for the most part in ancient manuscripts in their rich library, and published them with accurate Italian translations. Of these, the most valuable is the *Life* of the Saint, a simple, modest work by a contemporary disciple, believed to have been Luke, the seventh abbot of Grottaferrata, who died in 1085.² Taking the form of a panegyric to be recited in choir rather than that of a full-length biography, it is brief and lacking in detail, but at the same time sober and reliable. There is also an *Encomion* written in honour of St Bartholomew by John of Rossano, an erudite member of the community, on the occasion of the reburial of his relics in the thirteenth century.³ This reinforces, and to some extent expands, the information given in the *Life*. Finally, there exists a number of canons composed in honour of the Saint, and many composed by him in honour of others, which have been found recently, and are in course of publication.⁴ On the basis of this material, and drawing, too, on the unbroken traditions of Grottaferrata, Fr Giovanelli has written a number of articles about various aspects of St Bartholomew's life. One of the most important of these is a constructive attempt to date the main events in his career, and the chronology that he has established will be used in this article.⁵

The foundation of the Greek cenobium at Grottaferrata in 1004 marked in many ways the culmination of a remarkable revival of the religious life in South Italy in the ninth and tenth centuries. This remote and mountainous region,

² Original contained in a manuscript at Grottaferrata—Cod. Crypt. B.b.III. Greek text with Latin translation published by Migne, P.G. 127, col. 476–512. More accurate version of the original published in Italian translation only by G. Giovanelli and S. Altieri: *S. Bartolomeo abate di Grottaferrata*. Grottaferrata, 1942.

³ Original contained in MS. cited above. Published for first time with Italian translation by G. Giovanelli: 'L'encomio in onore di S. Bartolomeo'. *Bollettino della badia greca di Grottaferrata*, 1950, f. 3, pp. 147–75; f. 4, pp. 208–35.

⁴ In current issues of the *Bollettino*.

⁵ 'La cronologia della vita di S. Bartolomeo il Giovane, IV egumeno di Grottaferrata.' *Bollettino della badia greca di Grottaferrata*, 1954, f. 1, pp. 3–21; f. 2, pp. 61–83.

colonized in ancient times by Greek settlers so thoroughly that it became known as *Magna Graecia*, remained throughout the greater part of the Middle Ages essentially a province of the Byzantine empire, Greek in language, culture and outlook. Monasticism was established there at least as early as the fifth century, and subsequently reinvigorated by successive waves of refugee monks, fleeing from the Saracen invasions in Egypt, Asia Minor and Greece, and also from the Iconoclastic persecutions. At the beginning of the ninth century, the Saracen conquest of Sicily brought a fresh wave of Christians, including many religious, to seek shelter in the desolate mountains of Calabria. Their coming coincided with a sudden revival of the religious life in those parts, and throughout the century did much to reinforce it. Calabria became a land of monks and hermits, a new Thebaid, whose reputation spread over all the Byzantine world, and was not unknown in the West. At first all types of the monastic life were practised, based on independent interpretations of the precepts of St Basil, and many hermitages, *lauras* and monasteries sprang up in the south. But as the Saracens began to attack the coast of the mainland, and then to push into the interior, the holy men tended to group together for safety, and move farther and farther northwards, until finally they came into Latin regions, and into the orbit of the Latin world. It was in this way that St Nilos of Rossano, one of the greatest of the Calabro-Greek monks, came to lead his disciples, among them St Bartholomew, to seek a peaceful dwelling place near the Latin Capital.

St Bartholomew the Younger, so called to be distinguished from the Apostle, was born in Calabria about the year 981. His actual birthplace is not mentioned in his *Life*, but according to the *Encomion* and evidence elsewhere, it was Rossano, the capital, which owned the miraculous eikon of the Mother of God, called *Achiropita*, and enjoyed her special protection.⁶ His early life was quiet and uneventful. He was born of wealthy Christian parents, descended from an important Byzantine family, and was dedicated to the Mother of God at the baptismal font. As a child, he was sent to be educated at a nearby monastery. Here he studied diligently; and, according to his biographer, 'having chosen virtue as the companion of his life', he took no part in the usual games and amusements of young boys, but gave himself up to prayer and reading,

⁶ G. Giovanelli: 'La patria di S. Bartolomeo'. *Bollettino*, 1947, f. 1, pp. 242-4.

revealing a spiritual maturity much in advance of his years. At the age of twelve, news of the wonderful ascetism and holiness of St Nilos came to his ears, and he was filled with an overwhelming desire to pursue the monastic ideal under his direction.

St Nilos the Younger was born in Rossano in 910, and adopted the monastic habit at the age of thirty. He spent the following forty years in the pursuit of the religious life, both as monk and hermit, in different parts of South Italy, and the whole region came to admire and wonder at his sanctity of character and severe ascetism. As a result of this, and also because of the constant raiding of the Saracens, he decided at the age of seventy to leave his own country and seek peace and oblivion in Latin regions where he was unknown. Thus, about 980, he came with his disciples to Capua, whose prince, Pandulf Ironhead, received him respectfully, and arranged for him to live in the little monastery of Vallelucio, a dependency of Monte Cassino, which was ruled at that time by Aligerno. It was here, at Vallelucio, that the young Bartholomew came to join St Nilos, in 993, having fled secretly from home and made the long journey alone. St Nilos received him warmly, 'with arms and hands outstretched', recognizing his great spiritual potentialities, and clothed him straightway in the angelic habit of a monk.

From that day, St Bartholomew remained close to St Nilos until his death, assiduously and devotedly following his example and teaching in all things in the discipline of the ascetic life. Soon he came to excel all the other brethren in his humility, obedience and perseverance. His biographer tells how one evening, when the community were gathered together for the sacred reading after a hard day's work, they fell asleep one by one, leaving only the young Bartholomew awake with his master, eagerly questioning him on the difficult passages that were encountered. St Bartholomew was to prove himself the most faithful, gifted and beloved disciple of St Nilos, accompanying him wherever he went, since the latter, for his part, 'could not bear to be separated from him, with whom he was inseparable in deeds, divine discourse, and good works'.⁷

It is not, therefore, surprising, that the authorship of the *Life* of St Nilos has been attributed to St Bartholomew.⁸

⁷ *Encomion* of John of Rossano, edition cited, p. 209.

⁸ Original contained in Cod. Crypt. B.b. II. Greek text with Latin translation published by Migne, *Pat. Graec.* 120, col. 16-166. Accurate Italian translation from original manuscript by A. Rocchi: *Vita di S. Nilo abate* . . . Rome, 1904.

This was written by a learned and contemporary disciple of the Saint, known intimately to him, and an eye-witness of the later part of his life, who choose, out of humility, to remain anonymous. The unbroken tradition of Grottaferrata, supported by all the positive evidence available, has identified this disciple with St Bartholomew. The *Life* itself is an inspired work, regarded as the *chef d'oeuvre* of Calabro-Greek hagiography, on account of its detailed precision and vivid style; and it is a precious source, not only for the long and eventful life of St Nilos, but also for the general history of South Italy in the tenth century.

St Nilos did not remain long at Vallelucio after the arrival of his new disciple. While the saintly Aligerno had been abbot of Monte Cassino, the Greek and Latin monks had lived close by one another in harmony and mutual respect. A vivid passage in the *Life* of St Nilos describes the Feast of St Benedict in March 984, when the followers of St Basil were invited up to the great monastery to share in the celebrations. There they sang the divine office in Greek, and also a hymn to St Benedict which St Nilos had composed in honour of his feast.⁹ Afterwards, St Nilos conversed with the Benedictines in Latin, praising their obedience and ordered discipline, and explaining, with tact and insight, some of the differences in the religious practices of East and West. But after the death of Aligerno in 986, and the election of Mansone, everything was changed. The new abbot was nothing but a feudal lord, grasping and ambitious, and under his control the temporal splendour of Monte Cassino reached its apogee. One day, when business took him to the monastery, St Nilos was scandalized to overhear the strains of a court musician, entertaining the Benedictines during a sumptuous repast. Finding in that district conditions no longer favourable to the severe exercises of the ascetic life, and fearing for the spiritual welfare of his sons, he departed in 994, with only his most stalwart disciples, and found near Gaeta, a poor and solitary place, called Serperi.

Here the little community of Greek monks remained for ten years, in absolute poverty and physical hardship, living only by the sweat of their own labours, and bringing forth wonderful spiritual fruits. From here, in 998, St Nilos, accompanied by Bartholomew, made the journey on foot to Rome, where he tried to intercede with the German emperor,

⁹ This has been preserved, and is published by S. Gassisi: *Innografi Italo-Greci, I. Poesie di S. Nilo Iuniore* . . . Rome, 1906, pp. 41-52.

Otto III, and the pope, Gregory V, on behalf of his unhappy compatriot, John Philagathos, who had been set up as Anti-pope by Crescentius, and now lay at their mercy. Failing in this mission, they returned sorrowfully to Serperi. Two years later, Otto III made a penitential pilgrimage to Monte Gargano, partly for his share in the cruel punishment inflicted on Philagathos, and on his return visited the Greek monks at Serperi, whose poverty and holiness caused him to exclaim: 'Behold the tents of Israel in the desert: Behold the citizens of the Kingdom of Heaven! Those who live here not as inhabitants but as pilgrims!'¹⁰ The meeting between the young Emperor and the holy old ascetic was moving and its conclusion dramatic; as the emperor prepared to depart, he begged the saint to name anything that he desired, that he might give it to him; but St Nilos asked only for the salvation of his soul, for though he was the emperor, he would still die and have to render an account of his deeds. At these words Otto wept, and placing his crown in the hands of the saint, knelt to receive his blessing.

The last few months of the life of St Nilos are described by his biographer in a somewhat mysterious way, full of suggestions and vague references. We are told that, in the summer of 1004, at the age of ninety-four, he was inspired by God to leave Serperi and set out for Rome. He took only a few chosen disciples with him, and comforted those that he left behind with the promise that he was going 'to prepare a place and a monastery where I may gather all the brethren and my dispersed sons'.¹¹ The small company halted in the plain of Tusculum, within twelve miles of Rome. According to the firm and ancient tradition of Grottaferrata, the Mother of God appeared to Nilos and Bartholomew here, and revealed to them the site of the new monastery. This was on the ruins of a Roman villa, part of which had been converted into an oratory in the early Christian period, and acquired the name of 'Cryptaferrata'. For the time being, they sought shelter in the nearby monastery of St Agatha, believed to have been founded by Greek monks in the fourth century. Here the count of Tusculum, Gregory I, came to pay homage to the Saint, and granted him the land on which the new monastery was to be built. But scarcely two months after leaving Serperi, St Nilos fell into his last sickness, and died at St Agatha on 26th

¹⁰ Rocchi, *Vita di S. Nilo* . . . p. 125.

¹¹ Op. cit., p. 130.

September, his earthly labours over. At this time, St Bartholomew was not yet 25 years old, and his grief must have been immeasurable. The *Life* of St Nilos describes his last days and his death with emotion and beauty, which seem naturally to have come from his hand: 'Vespers having ended, the sun set and Nilos yielded up his spirit, or, to speak rightly, the Sun set with the sun, and on that day the light came to be lost to the earth, and the lamp to the eyes of the seeing'.¹²

On the following day, the body of the saint was taken to the oratory of Cryptoferrata to be buried. From that time, St Bartholomew remained there until the end of his life, for a period of fifty years, devoting himself to the fulfilment of his Master's plan. Meanwhile, the brethren left behind at Serperi had come to join St Nilos at Grottaferrata (as Cryptoferrata came to be called in vernacular speech) and had gathered there to build the new monastery. At first, the small community was governed by the Abbot Paul, a monk of proved wisdom and integrity, who had actually held this title during the lifetime of St Nilos, since the latter had vowed never to hold any kind of rank, not even that of the priesthood. But when Paul died in 1007, Bartholomew was unanimously looked to as the obvious person to succeed him, being wise and able in the management of affairs, well-instructed, virtuous, and the chosen disciple of the founder, 'so like unto him that he seemed his reflection or his living image'.¹³ At first, he refused vigorously, pleading his youth and unworthiness, for he desired, out of humility, to reject the position as his master had done. The title of abbot was therefore given to a certain Cyril, but it seems to have been impossible for St Bartholomew to refuse permanently, and by 1012, at the age of thirty, he was the acknowledged head of the community, though he insisted on sharing the title with Cyril until the latter's death.

During the splendid period of more than forty years in which St Bartholomew governed the monastery, until his death in 1055, all his wonderful mental and spiritual powers were realized, and he proved himself a worthy successor of St Nilos. 'Who can recount the mortifications, the fasts and vigils, the prayers and exercises, to which he devoted himself, in order to honour, as is just, the grandeur of the priesthood, to conform himself to the divine image and likeness, to guard

¹² *Op. cit.*, p. 134.

¹³ *Encomion* of John of Rossano, ed. cited, p. 161.

the abbatial dignity of governing and render it acceptable to God?'¹⁴ Though he was both priest and abbot, he strove to humble himself in everything, and reviled himself to such an extent that his biographer says he was never recognizable as the superior. Emulating and imitating himself the heroism and holiness of the Saints of the Old and New Testaments, he trained his own monks in the religious life primarily by his own example. As the spiritual director of the community, he was renowned for his wisdom and understanding, and the frankness, efficacy and inspiration of his words made him respected and beloved by all. Fr Giovanelli maintains that St Bartholomew actually composed the ancient archetypal *Typikon* of Grottaferrata, in which the essential part of his teaching on the performance of the sacred liturgy, and in the direction of souls in the ascetic life were contained.¹⁵

Under the wise and holy rule of St Bartholomew, the new monastery at Grottaferrata prospered and the number of the brethren increased. Perhaps the greatest of his material achievements, as well as one of the earliest, was the construction of the abbey church: 'The grace of God was with him, blessing his designs, so that he was able to raise up in a foreign land a large and beautiful church in honour of the Mother of God . . . and to adorn it with pictures and enrich it with holy vessels, as well as with precious and magnificent furnishings'.¹⁶ The church was partially constructed from the ancient Roman ruins on the site, which included a number of pillars, and the biographer of the Saint describes how on two occasions the brethren were miraculously saved from the dangers of falling masonry. On 17th June 1024 the church was solemnly consecrated and dedicated to the Theotokos by the reigning pope, John XIX, of the house of Tusculum, out of veneration for the community and especially for the saint himself. It remained substantially as St Bartholomew and his monks had built it until the middle of the eighteenth century, when the interior was completely altered, but to-day the exterior of the church still remains more or less as it was originally built, and a number of eleventh century mosaics have been preserved too.

Following the example of his master, who from his first entry into the religious life had given up a part of each day to writing, St Bartholomew was a valiant calligrapher. His

¹⁴ Op. cit., p. 211.

¹⁵ See his article 'Il tipico archetipo di Grottaferrata' in the *Bollettino*, 1950, fasc. 1, pp. 17-30, fasc. 2, pp. 98-113.

¹⁶ *Vita di S. Bartolomeo*, p. 24.

biographer says that he wrote so beautifully and with such a degree of perfection that a skilled critic could find nothing to complain of in his work. But it was in the field of hymnography that St Bartholomew showed his greatest talent, if the question of the authorship of the *Life* of St Nilos be left aside, and here he might be said to have excelled his master. 'Witness of his zealous labours are the most inspired hymns which he composed in honour of the Immaculate Mother of God, and of the saints, full of all wisdom and beautiful harmony, and this (marvellous to relate) while he was occupied and absorbed in the cares of the monastery.'¹⁷ The special and very personal devotion of St Bartholomew to our Lady is nowhere more clearly expressed than in these hymns. The saints that he honours, among whom St Nilos is prominent, are drawn from both eastern and western traditions. Although some of the hymns have been lost, and some still remain anonymous, Fr Giovanelli has listed more than fifty which bear the name of the saint either in signature or in acrostic.¹⁸ He is engaged now in publishing these together with Italian translations in current issues of the *Bollettino*. Hymnography has always played an important part in the enrichment of the Byzantine liturgy, and St Bartholomew trained his monks in this art, as well as excelling in it himself. In this way he established an important school of hymnography at Grottaferrata which flourished down to the thirteenth century. Many of the hymns composed, especially those of the saint himself, are sung in choir by the community to-day.

Although St Bartholomew was abbot of a self-contained cenobium, his spiritual and material ministrations were not confined to the religious community within its walls. His biographer says that he was like the candle placed on the candlestick, giving his light to all the earth, like the city set on the hill, shining with the rays of his virtues. Thus it came about that the knowledge of his perfect ascetism, his holy life, his charity and his understanding was diffused widely 'not only within the bounds of his own home, and among his fellow-countrymen, but also among people of a different tongue, and in foreign parts'.¹⁹ And as it was a period of troubles and distress, of violence and upheaval, people flocked

¹⁷ *Vita*, p. 23.

¹⁸ 'Catalogo completo dei canonici e di altri inni sacri composti da S. Bartolomeo', in *Bollettino della Badia Greca di Grottaferrata*, 1952, fasc. 1, pp. 40-59.

¹⁹ *Vita*, p. 18.

to the saint for help and succour, when there seemed no other hope left. He, for his part, whose charity was such that 'he could not bear to behold an afflicted soul without consoling it',²⁰ gave himself readily to their service and comfort, 'dispensing to each the appropriate medicine, but above all to the poor, whom he used to call his masters'.²¹ In time of famine, which in those days was not infrequent, the poor would crowd to the monastery for food, and the monks would provide for them until they had nothing left for themselves. The *Life* of the saint tells of one occasion when he almost fell into despair, because he had no food left, and he could not bear to see the people still in need. He decided at last to flee from the monastery, and set out with two companions for Rome. But as he rested on the way, Pope St Gregory the Great appeared to him in a vision, and exhorted him to return, trusting in the ineffable mercy of God. St Bartholomew obeyed, renewed in hope, and found that the count of Tusculum had sent him a hundred bushels of corn for his disposal. And from that day he ministered even more generously than before to the needy, trusting in God and his holy pontiff.

Nor was the Saint loved and respected by the poor and weak only. He was also esteemed and admired by men of nobility and learning. Among these, he had many spiritual sons, who came to him for advice and holy teaching, as was the custom of the times, particularly in Byzantine regions, and he would 'nourish them with words of divine grace'.²² Others sought more worldly help from him. His biographer describes how he was asked to intervene in one of the countless feudal quarrels of the time. In 1045 the duke of Gaeta was taken prisoner by his enemy, the prince of Salerno, and thrown into chains. His relatives, having tried in every possible way to secure his release, and failed, turned humbly to St Bartholomew in their despair. Moved by their distress, the saint set out on the wearisome journey to Salerno on their behalf, 'ready to give his life for his brother, conforming to the word of the Lord'.²³ Before he had reached the gates of Salerno, the prince came out to welcome him, for he had heard of the saint's holiness, and wished to receive him with due respect. Very soon afterwards, as a result of his intercession,

²⁰ *Vita*, p. 29.

²¹ *Encomion*, p. 211.

²² *Vita*, p. 36.

²³ *Vita di S. Bartolomeo*, p. 30.

St Bartholomew achieved not only the release of the duke, but also the restoration of his lands.

The revival of the monastic life in South Italy in the ninth century had had its roots essentially in the Byzantine world. Although most of the Calabro-Greek monks of this period made a pilgrimage to Rome, out of devotion to the tombs of the apostles and martyrs, and to the See of St Peter, they felt themselves strangers in the Latin capital, and looked naturally to Constantinople for their religious inspiration and ecclesiastical jurisdiction. During the course of the tenth century, however, they began to come more closely into contact with Rome, and at the same time to lose sight of Constantinople as an active authority. Not only did the Byzantine domination of South Italy weaken, at least politically, before the Saracen and then the German invasions, but the monks themselves, having made their monastic profession in that region, tended later on to migrate northwards to the more peaceful Latin country. Thus St Nilos, who in the earlier part of his life had only visited Rome occasionally, as a pilgrim and penitent, later became well known and respected in monastic and ecclesiastical circles there. He founded the greatest of his monasteries, and the only one of all the Calabro-Greek foundations of South Italy in this period which was to survive to the present day, almost on the very doorstep of Rome, but he did not live to see its actual establishment. And it was during the forty years or more in which St Bartholomew was abbot of Grottaferrata, that its close relations with Rome and the papacy were cemented, to the mutual advantage, and the subsequent lines along which the Greek monastery was to develop were secured.

From the very beginning, the Greek monks who came with St Nilos from Serperi in 1004 enjoyed the respect and patronage of the powerful house of Tusculum, which dominated the papacy at that time. The homage paid to St Nilos by Gregory I, count of Tusculum and Senator of Rome, and his gift of the site for the new monastery, have already been mentioned. In the years that followed, Gregory and his family made themselves the benefactors and protectors of Grottaferrata, endowing it with lands and property, and making it directly dependent on the Holy See, as far as ecclesiastical jurisdiction was concerned. In this way, St Bartholomew, as Abbot of Grottaferrata, was brought into close contact with the papacy at a critical time in its history; for the control exercised over it by the Roman nobles meant that unworthy candidates

were again and again placed on the Papal throne, solely because of their family connections. When John XIX, the son of Count Gregory of Tusculum, died in 1032, he was succeeded by his young nephew, as Benedict IX, who was utterly unsuited to the papal office, both on account of his youth and his character. During the unfortunate pontificate that ensued, St Bartholomew played a notable part, since the new pope had a remarkable respect and admiration for him, and looked upon him as his spiritual father. The *Life* of St Bartholomew describes how he was able to exercise a salutary influence on his wayward son 'who used to hang on his words, hearing and willingly obeying his injunctions'.²⁴ The wisdom and sanctity of the Greek abbot became well known and highly esteemed in Roman circles. He seems to have taken part in all the most important councils and meetings of Benedict IX, and his name often occurs in the official records, sometimes with the unique prefix 'sanctissimus'. But in spite of what has been described as his 'angelic tutelage' of this pope, the latter fell nonetheless into abusing his position so shamefully, that his removal from it became an obvious necessity. St Bartholomew himself was clearly aware of this, and exercising all his influence, he finally managed to persuade Benedict IX to abdicate in 1048. According to the biographer of the Saint, the former Pope retired afterwards to Grottaferrata and spent the rest of his life there in penitence, but the other contemporary sources of the period do not support this statement, though it seems a reasonable one in most ways. What St Bartholomew effected by this abdication may be considered one of his greatest triumphs; for he not only removed a grave scandal from the papacy, but in so doing, he helped to open the way for the reform of the Church, so much needed at that time, which Leo IX and Hildebrand did in fact soon after achieve.

St Bartholomew died at Grottaferrata on 11th November 1055, at the age of seventy-five. Speculation is sometimes aroused about his attitude to the affair of 1054, since there is no reference to this in any of the sources relating to his life. But such a speculation is idle, and without reality. It is now generally believed by scholars of the period that the quarrel between Humbert and Cerularius in 1054 was far less epoch-making than it was once held to have been. It took some time for any report of it to reach Rome, and even then it seemed of little moment in the everyday life of the Church. Most likely

²⁴ *Vita*, p. 19.

St Bartholomew, who died in 1055 anyway, heard nothing at all about it, and it would be unrealistic to try to imagine him taking sides. What it is important and positive to realize is that, at a time when official relations between Rome and Constantinople were gradually worsening, it was the achievement of St Nilos, and more especially of St Bartholomew, to establish a Greek monastery close to the Latin capital which was to flourish down the centuries and which indeed 'still stands out in our own day as a notable witness to the former unity, strong in the Roman faith, and united in all friendship to the Greek tongue and the Greek liturgical discipline'.²⁵

JOYCE M. WHALE.

ILLUSTRATIONS

1. The Abbey Church, Grottaferrata.
2. Mosaic over the door of the church, shows Christ between our Lady and St John the Baptist. St Bartholomew is shown at the foot of our Lady.
3. This drawing of St Bartholomew is contained in a twelfth century MS. at Grottaferrata (Cod. Crypt. B.b. II) on the page before the beginning of the *Life of St Nilos*. It shows the saint in a *phelonion* holding a Greek cross in one hand and a book in the other.

THE CONSTITUTION AND LITURGY OF THE CHURCH OF SOUTH INDIA

In our last issue we referred to the article in *Istina* of Fr Louis Bouyer on the Church of South India. We think this article may give a very false impression of the real state of things in C.S.I. We are, therefore, publishing this paper by an Anglican. This was first read at an E.C.Q. meeting on 16th February, but has been considerably curtailed and abbreviated for publication.—THE EDITOR.

IN an article which was originally published in the French review *Istina*, in the spring of last year, and which, I am sorry to say, has since been twice resurrected in this country, Fr Louis Bouyer delivered the following judgement on the Constitution of C.S.I.

To follow the story of the union of the Churches in South India is to be struck by the way the traditionalist Anglicans kept on losing ground all along the line; nevertheless, when the results are considered in black and white, anyone

²⁵ Quoted from the letter of Pope Pius XII, cited above.



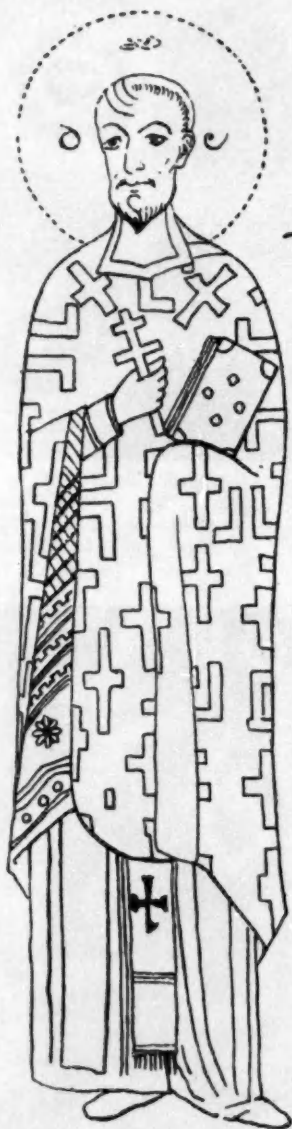
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who knows the Protestant Churches, especially the Presbyterians or the Congregationalists, will be amazed that their representatives were able in the end to accept so strong an infusion of more or less Catholic elements.

In particular, a comparison of the formularies of the Church of South India with those of the most conservative of the Reformed Churches, gives one the impression that the former are nearer to the Catholic tradition than any of the latter, including the Thirty-Nine Articles of the Church of England. The 'priesthood of believers' and its relation to the ministerial priesthood are stated in terms which Catholic theologians would have no need to revise. The confession of faith, from the Catholic point of view, sins no doubt by omission, but there appears to be nothing lacking in its proclamation of the fundamental dogmas of the Trinity, the Incarnation and the Atonement. Even the way in which the 'sovereignty of the Scriptures' is explained seems to be susceptible of an orthodox sense.

The candid lack of precision about the exact nature of episcopacy, if the basic requirements attaching to it are taken into account, seems, all things considered, more satisfactory than the altogether ambiguous formulas of the Anglican sixteenth century documents.

Of the new Eucharistic Liturgy of C.S.I. he wrote :

... from the point of view of even a conservative Catholic (or Orthodox) liturgist, this eucharistic liturgy seems much more satisfactory than any liturgy that emanated from the Reformation. Unquestionably, it is much superior to the Prayer Book of the Church of England both on account of its traditional character and its theological soundness.

And again :

In any case, the Catholic Church would certainly have much less difficulty in letting these Indian Christians continue to use such a liturgy, if ever they came to her, than she would, under the same conditions, in letting any Protestant or Anglican community continue to use the rites and formularies to which they are accustomed.

He concluded his estimate of C.S.I. by saying :

And this brings us to a point of capital importance ; do Catholic theologians, indeed do the ecclesiastical authorities themselves, appreciate the extent to which the present development of all that is best in Protestantism tends to be a search for, and a rediscovery of, the true tradition ? Is there not significance in the example of this Church of South

India, despite the fact that it came into existence in conditions in which some of the most traditional elements were treated very lightly? One would expect it to represent a final victory of dogmatic imprecision and that it would admit Catholic forms only after they had been altogether 'protestantized'. And yet we see now that it appears to be more dogmatic, more sacramental, more open to ideas and realities that are authentically Catholic than any of the 'Churches' out of which it was formed.

I quote these particular passages from Fr Bouyer's article, because they are concerned with the issues which have been the principal points of controversy in this country. The amount of space and energy expended on these issues has not, however, been very balanced, because the least discussed has been the most important—namely, the credal orthodoxy, or lack of it, of C.S.I., which I wish to consider first.

Chapter ii, Section 1, of the Constitution of C.S.I. is headed *The Faith of the Church*, and reads as follows:

The Church of South India accepts the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the supreme and decisive standard of faith; and acknowledges that the Church must always be ready to correct and reform itself in accordance with the teaching of those Scriptures as the Holy Spirit shall reveal it.

It also accepts the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith; and it thankfully acknowledges that same faith to be continuously confirmed by the Holy Spirit in the experience of the Church of Christ.

Thus it believes in God, the Father, the Creator of all things, by whose love we are preserved;

It believes in Jesus Christ, the incarnate Son of God and Redeemer of the world, in whom alone we are saved by grace, being justified from our sins by faith in him;

It believes in the Holy Spirit, by whom we are sanctified and built up in Christ and in the fellowship of His Body;

And in this faith it worships the Father, Son, and Holy Spirit, one God in Trinity and Trinity in Unity.

The Church of South India is competent to issue supplementary statements concerning the faith for the guidance of its teachers and the edification of the faithful, provided that such statements are not contrary to the truths of our religion revealed in the Holy Scriptures.

Section 3 of the Basis of Union, which is printed as an appendix to the Constitution is also headed *The Faith of the Church*, and reads exactly as the foregoing, but ends at the paragraph concerning the Holy Spirit and the Trinity. It then continues with three vital notes, which are rather more helpful :

(i) The uniting Churches accept the fundamental truths embodied in the Creeds named above as providing a sufficient basis of union ; but do not intend thereby to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that those Creeds are a complete expression of the Christian faith.

(ii) (Reads as the last paragraph quoted above, regarding supplementary statements.)

(iii) The act of union will not debar any teacher of the united Church from using for the instruction of the faithful any confession of faith which had been employed in any of the uniting Churches before the union, and which is not inconsistent with the doctrinal standards officially set forth by the united Church.

Chapter x, Section 4 of the Constitution is even more helpful; it is headed *The Creeds*, and its second paragraph runs as follows :

In the ordinary congregational worship of any congregation, no authority of the Church of South India shall forbid the use of the Creeds or impose it against the will of the congregation. In forms of service issued by the Synod under Rule I of this Chapter, recitation of the Apostles' or the Nicene Creed may be recommended, but such recitation shall not be compulsory.

Such is the evidence—scanty enough—on which to assess the credal orthodoxy of C.S.I. It is not very reassuring. Fr Bouyer observes that the living meaning of a document is revealed only in practice. I confess that the only intelligent reason for the refusal to use a Creed, of which I am aware, is the refusal to accept the doctrines which it asserts. At any rate I have found that to be true, almost without exception, of my own Presbyterian, Congregationalist and Methodist friends. So far, no evidence whatever has been produced to show that it is otherwise in the case of C.S.I. On the other hand there is evidence, although it is not easy to come by, to show that 'the truths witnessed to by the Creeds' are in fact not uncommonly regarded with irreverent and supercilious contempt in C.S.I. I suggest that you meditate upon a chance

remark made in a letter to me, a few weeks ago, by a doctor living in the C.S.I. diocese of South Travancore. 'If you question the C.S.I. clergy here regarding the Virgin Birth and Bodily Resurrection of our Lord, they reply with a superior smile "Those are fairy stories invented in days when men believed the world was flat".' In taking this line, they are but applying the principles stated by no less a person than the late Moderator of C.S.I., the Most Rev. Michael Hollis, who during a visit to the United States emphasised that any member of C.S.I. had complete liberty to accept such parts of the Creed as he liked, and equally to reject anything he did not like, including the Virgin Birth of our Lord.

From Creeds let us pass on to Orders. By this time you have no doubt been told ad nauseam that C.S.I. accepts the historic episcopate. If you think that that means that C.S.I. accepts the Apostolic Ministry, you had better think again, because it means nothing of the kind. At this juncture we meet the most remarkable phenomenon which has so far arisen out of the so-called œcumenical movement—the habitual practice of thoroughly disembowelling all words which have hitherto had any definite meaning. I cannot possibly improve on the picture of this fascinating form of lunacy which is given by Miss Helle Georgiadis in her report of the 1955 Abingdon Conference in the current number of *Sobornost*. She writes as follows :

Leaving aside the actual *pros* and *cons* of the matters under discussion, I think many of us were alarmed by the increasing frequency of the use by theologians taking part in Reunion conversations of pseudo-doctrinal terms to describe or connote strictly dogmatic issues. This phenomenon is now very common in the œcumenical movement and should be given much more serious consideration than it has received so far.

Thus we now hear of the *historic episcopate*, of *full communion*, *inter-communion*, and *partial inter-communion* while the term *œcumenical* no longer refers to the geographical distribution of local manifestations of one communion, but to the collectivity of numerous communions, in many cases in the same place.

Why *historic* episcopate? Does this imply one among a number of possible forms of episcopacy, or is it used to affirm the view that episcopacy has no integral place in the divine and sacramental character of the Church? By what authority do theologians use the term *historic* here, and how

are the laity expected to interpret it when the first body of Christians to use it officially in their formularies came into existence in 1947?

The qualifications (full, inter-, partial) attached to one of the most cogent words in the Christian creed, *communion*, suggest comparison with 'quite unique', 'very unique', 'partly unique' and certainly find no place in the New Testament or in the teaching of the early Church.

The gradual adaptation of the theological terms without proper doctrinal definition is one of the serious dangers of present day discussions on reunion. How far do these terms attempt to carry the burden of faith—are we in fact moving towards the formulation of a new creed? The question is not fantastic. If in serious theological matters it appears necessary or desirable to adopt these pseudo-doctrinal terms, are we to understand by this that the people who look to a 'Great Church of the future' which will unite in one (full? inter? partial?) communion all shades of Christian traditions, will come to reformulate the marks of the Church and to profess belief in 'One, Holy, Ecumenical and Historic Church?' For does not in fact the term *Historic* already do service for Apostolic by those who use it, and *Ecumenical* for Catholic? [*Italics in original*].

Bearing all this in mind, consider what C.S.I. has to say concerning the ministry. The premise on which the whole C.S.I. doctrine of the ministry is based is to be found in a sentence in Chapter ii, Section 6, of the Constitution, repeated from Section 4, of the Basis of Union, and reading:

The only indispensable conditions for the ministration of the grace of God in the Church are the unchangeable promise of God Himself and the gathering together of God's elect people in the power of the Holy Ghost.

The meaning of that may be orthodox, or it may not. The same is true of the rest of the paragraph:

God is a God of order; it has been His good pleasure to use the visible Church and its regularly constituted ministries as the normal means of the operation of His Spirit. But it is not open to any to limit the operation of the grace of God to any particular channel, or to deny the reality of His grace when it is visibly manifest in the lives of Churches and individuals.

That the meaning intended in these passages is, in fact, thoroughly unorthodox is, I think, open to no reasonable

doubt if they are considered in the context of the rest of the C.S.I. statements on the same subjects.

Chapter ii, Section 7, of the Constitution is headed *The Ministry in the Church*, and is principally concerned with the relationship between the High Priesthood of Christ, the royal priesthood of the whole Church, and the ordained ministry. It is undoubtedly orthodox on the whole, so far as it goes, excepting only that it states that the administration of the Sacraments is made effective through faith—which, again, could be read as orthodox, but in the general context is far more likely not to be. You will understand why I say 'so far as it goes' if I read you the closing sentence:

The Church of South India believes that in ordination God, in answer to the prayers of His Church, bestows on and assures to those whom He has called and His Church has accepted for any particular form of the ministry a commission for it and the grace appropriate to it. That can mean everything or nothing.

Section 10 of this chapter is headed *The Presbyterate in the Church of South India*. Among other things it states that presbyters are specially called and commissioned by God to be dispensers of his Word and Sacraments, and to declare his message of pardon to penitent sinners. It also states:

It is a rule of order in the Church of South India that the celebration of the Holy Communion shall be entrusted only to those who have by ordination received authority thereto.

What that means is not defined, but the rest of the Constitution make it clear that one thing it certainly does not mean is that episcopal ordination is needed to confer such authority.

Chapter ii, Section 11, of the Constitution is of vital importance. I do not myself think that its importance even approaches that of the passages concerning the Creeds, and I think that it is most regrettable that by far the greater part of the controversy of the past year should have been concerned with the subject matter of this section, that is, the place of the episcopate in C.S.I., rather than with the far more vital matter of C.S.I.'s credal unorthodoxy. Chapter ii, Section 11 commences:

The Church of South India accepts and will maintain the historic episcopate in a constitutional form. But this acceptance does not commit it to any particular interpretation of episcopacy or to any particular view or belief concerning

orders of the ministry, and it will not require the acceptance of any such particular interpretation or view as a necessary qualification for its ministry.

Whatever differing interpretations there may be, however, the Church of South India agrees that, as Episcopacy has been accepted in the Church from early times, it may in this sense fitly be called historic, and that it is needed for the shepherding and extension of the Church in South India. Any additional interpretations, though held by individuals, are not binding on the Church of South India.

The chapter then goes on to inform us of the meaning 'in which the Church of South India thus officially accepts a historic and constitutional episcopacy . . .' The third section of this paragraph states that :

(iii) Continuity with the historic episcopate will be effectively maintained, it being understood, as stated above, no particular interpretation of the historic episcopate as that is accepted in the Church of South India is thereby implied or shall be demanded from any minister or member of the Church . . .

Section 11 closes with the following paragraph :

In making this provision for episcopal ordination and consecration, the Church of South India declares that it is its intention and determination in this manner to secure the unification of the ministry, but that this does not involve any judgement upon the validity or regularity of any other form of the ministry, and the fact that other Churches do not follow the rule of episcopal ordination will not in itself preclude it from holding relations of communion and fellowship with them.

In commenting on this, I think it relevant to direct you to two clear statements in this section, and to indicate the consequences which appear to me to follow from them. The first is the statement that as episcopacy has been accepted in the Church from early times it may *in this sense* fitly be called historic, and that it is needed in C.S.I. It is very difficult to see how the former statement could be contradicted by anybody, whatever his views on episcopacy. In this sentence C.S.I. defines, clearly and unambiguously, what it means by the pompous phrase 'the historic episcopate'. It means that bishops have lasted for a long time.

The second statement worthy of note is that in which the C.S.I., almost alone among the churches of Christendom,

furnishes us with an explicit definition of its intention in ordination. It intends 'in this manner to secure the unification of the ministry'. I defy anybody to prove that it is possible to unify something which does not yet exist. The purpose of episcopal ordination in the eyes of C.S.I. is to unify a ministry which *does* exist—albeit imperfectly because in a divided state—prior to, and without, such ordination. That this is the correct interpretation of the C.S.I. provision for episcopal ordination is borne out by the two qualifications which follow immediately upon the declaration of intention; the first, that the adoption of episcopal ordination involves no judgement upon the validity *or regularity* of any other form of the ministry; and the second, that the fact that other churches do not follow the rule of episcopal ordination is not regarded by C.S.I. as a reason for withholding from relations of communion and fellowship with them. The latter is compatible with the doctrines of *bene esse*, and *plene esse*, so beloved of many Anglican theological dons, but the former—bear in mind the phrase '*or regularity*'—is not: it can only imply that as far as the commission and grace of the ministry are concerned, non-episcopal ordination is not one whit less effective or authoritative than is episcopal ordination.

Chapter ii, Section 21, of the Constitution states, among other things, that:

It is the intention and expectation of the Church of South India that eventually every minister exercising a permanent ministry in it will be an episcopally ordained minister.

It then goes on to provide, as is well known, for a mixed ministry for the first thirty years, after which there occurs this crucial sentence:

After this period of thirty years, the Church of South India will determine whether there shall continue to be any exceptions to the rule that its ministry is an episcopally ordained ministry, and generally under what conditions it will receive ministers from other churches into its ministry.

If any further evidence is required, as for the standards of Credal Orthodoxy, so for the doctrine of the ministry, we have it from an unimpeachable source—the Most Rev. Michael Hollis, who stated formally at Indianapolis on 22nd October 1950:

'There is no place left in the new C.S.I., in view of its official formularies and its settled practice, for anyone who holds the necessity of episcopal ordination.'

The Lord's Supper or the Holy Eucharist—An Order approved by Synod, January 1954, for General Use wherever it is desired (Oxford University Press, Bombay), has been the subject of a considerable amount of quite favourable comment among the comparatively few people in this country who have bothered to look at it, although few of them have taken approval of it as far as has Fr Bouyer, and it may be granted that on its face value it merits this approval. It follows the classical pattern, it embraces all the elements of the classical liturgical structure. In this it follows closely the principles laid down in Chapter x, Section 2, of the Constitution.

So far, so good. Are we then to accept Fr Bouyer's judgement? Emphatically, no. There is a proverb which says that beauty is only skin deep, and it is common knowledge that face values are not always accurate. It may therefore be wise to look more closely at this new liturgy, and to examine it not as a specimen, good or bad, of liturgical craftsmanship, but as an example of *lex orandi, lex credendi*. It has been made much use of by the Anglican apologists for C.S.I. precisely on the grounds that, according to them, it clearly displays sound doctrine, both of the Eucharistic Presence, and of the Eucharistic Sacrifice.

If we consider first the witness borne to the doctrine of the Eucharistic Sacrifice in this liturgy, we find comparatively little evidence on which to decide whether C.S.I. holds an orthodox doctrine or not. The use of the ancient and traditional title 'Holy Eucharist' as an alternative to 'The Lord's Supper' at the head of the rite—albeit it in very much smaller type—could be held to imply the ancient and traditional belief in this matter, and there is a congregational response before the offertory which includes the words 'I will offer in his dwelling an oblation with great gladness'. This, however, is the sum total of the evidence to be read in favour of an orthodox belief in the Eucharistic Sacrifice, and, on the other hand, there is evidence to be read against it.

A note prefixed to the Liturgy states that :

Parts of the Order are copied, by permission, from *The Liturgy of the United Basel Mission Church in India* (Mangalore) ; *The Book of Common Order* (Oxford University Press) ; and *The Ceylon Liturgy* (S.P.C.K. in India).

The first of these appears to have had much less influence than the other sources, to which the greater part of the more significant contents of the C.S.I. Liturgy can be traced. In the

Canon of the Anglican Ceylon Liturgy, the anamnesis runs as follows :

Wherefore, O heavenly Father, we thy humble servants, having in remembrance the precious death and passion of thy dear Son, his mighty resurrection, his ascension into heaven, and his session in glory, and looking for his coming again ; according to his holy institution, do celebrate, and set forth before thy Divine Majesty with these thy gifts, the memorial which he hath commanded us to make, rendering unto thee most hearty thanks for the innumerable benefits which he hath procured unto us.

The corresponding passage in *The Book of Common Order* reads as follows :

Not as we ought, but as we are able, we bless thee for his holy incarnation, for his perfect life on earth, for his precious sufferings and death upon the cross, for his glorious resurrection and ascension, for his intercession and rule at thy right hand, for the promise of his coming again, and for his gift of the Holy Spirit.

Wherefore having in remembrance the work and passion of our Saviour Christ, and pleading his eternal sacrifice, we Thy servants do set forth this memorial, which he hath commanded us to make . . .

As the epiclesis follows at once, *The Book of Common Order* can be interpreted as teaching the identity of the making of the memorial with the setting forth of the gifts.

The new liturgy of C.S.I. bases its anamnesis upon Ceylon, but changes the wording in such a way as to make it considerably less susceptible of a Catholic meaning than is the form of *The Book of Common Order*. The result reads thus :

Wherefore, O Father, having in remembrance the precious death and passion, and glorious resurrection and ascension, of thy Son our Lord, we thy servants do this in remembrance of him, as he hath commanded, until his coming again, giving thanks to thee for the perfect redemption which thou hast wrought for us in him.

The people make the response :

We give thanks to thee, we praise thee, we glorify thee, O Lord our God.

This response does not occur in the acknowledged sources, but it does occur in a rite which one would have expected to be a source for that of C.S.I.—the 'Indian' Liturgy of the Anglican Church of India, Pakistan, Burma and Ceylon. It is, therefore, not unjust to consider the anamnesis in this rite

as a relevant comparison, for this response is surely evidence that the Indian rite was, in fact, before the compilers of the C.S.I. service. It reads :

Wherefore, O heavenly Father, we thine humble servants, being mindful of the precious death of thy Son, our Saviour, Jesus Christ ; as also of his glorious resurrection from the dead ; his triumphant ascension into heaven ; and his session in majesty at thy right hand ; do offer unto thee this our reasonable service and sacrifice, making with these thy creatures of bread and wine the memorial which thy Son hath willed us to make, and rendering unto thee most hearty thanks for all thy dispensation towards us.

Then follows the response taken over by C.S.I. Of these four forms, that of C.S.I. is indisputably far and away the least satisfactory. Ceylon and India both teach explicitly that the offering of the gifts is the memorial ; while the *Book of Common Order* can be read as doing so. C.S.I. has taken its structure from Ceylon, has added a decorative response from India—and has carefully, and obviously deliberately, removed the crucial clauses. I suggest that it has done so because it does not teach the Catholic doctrine of the Eucharistic Sacrifice. If you think that that is unreasonable, I invite you to produce another cogent explanation of the change in wording—a calculated change, made at a most vital point, in the very prayer in which C.S.I. might have been expected to adhere closely to its sources—if it meant the same thing. If no change in meaning was intended, why was the wording changed ?

Further evidence of the same kind is to be found in the significant way with which the C.S.I. Canon concludes abruptly at the epiclesis, whereas the Ceylon Liturgy, after the epiclesis, goes on to beseech acceptance of the sacrifice and to plead the merits of the Passion. It is true that the Indian Liturgy likewise ends the Canon at the epiclesis, but in this case the Canon is at once followed by a great intercessory prayer, the structure and wording of which leave no doubt that the sacrifice of the cross is here and now offered and pleaded. On the other hand, the C.S.I. Liturgy nowhere indicates that the sacrifice which is offered is identical with that of Calvary, nowhere suggests that any sacrifice, which may be offered, is offered in or through the gifts of bread and wine, nor, indeed, does it plead any sacrifice at all.

The evidence afforded by the Canon is borne out by the offertory prayer, which would appear to have been inspired by the *Book of Common Order*, in which it runs as follows :

O God, who by the blood of thy dear Son hast consecrated for us a new and living way into the holiest of all; grant unto us, we beseech Thee, the assurance of thy mercy, and sanctify us by thy heavenly grace; that we, approaching thee with a pure heart and cleansed conscience, may offer unto thee a sacrifice in righteousness; through Jesus Christ our Lord, to whom, with Thee and the Holy Spirit, be all glory, world without end. Amen.

Almighty and most merciful Father, we offer unto thee this bread and this cup; for all things come of thee, and of thine own do we give thee. Blessed be thy holy name for ever; through Jesus Christ our Lord. Amen.

This prayer, the first part of which is adapted from the Liturgy of St James, is rendered thus in the new liturgy of C.S.I.:

Holy Father, who through the blood of thy dear Son hast consecrated for us a new and living way unto thy throne of grace, we come to thee though him, unworthy as we are, and we humbly beseech thee to accept and use us and these our gifts for thy glory. All that is in heaven and earth is thine, and of thine own do we give to thee. Amen.

It is true that the C.S.I. prayer is much simpler than its original, but I can see no reason why the simplicity should necessarily involve the removal of the explicit reference to sacrifice, the removal of the explicit offering of bread and cup, and—just to make sure that the worshippers should not fall into the error of imagining themselves to be offering the Sacrifice of Christ—even the careful removal of the phrase 'through Jesus Christ our Lord'.

It is clear, then, that C.S.I. does not intend, in this liturgy, to offer the Eucharistic Sacrifice in the Catholic sense. Does it in end to offer any sacrifice at all, and if so, what? The two prayers of thanksgiving, which are alternative, each include the clause 'offer and present unto thee ourselves, our souls and bodies', in the first form followed by 'which is our reasonable service', and in the second form 'to be a reasonable, holy and living sacrifice unto thee'. I think none would deny that this offering is part of the fullness of the Eucharistic Sacrifice, but it is not the whole of it, which is made clear both by the Ceylon Liturgy and by its source the Book of Common Prayer, in both of which this prayer follows the pleading of the Passion, the prayer for the acceptance of 'this our sacrifice of praise and thanksgiving'. C.S.I. has taken over one part of

the prayer, and has carefully left the other half behind, presumably because it does not accept the doctrine involved.

Final—and to my mind conclusive—evidence is provided by the offertory sentences, which read :

Behold, how good and joyful a thing it is, brethren, to dwell together in unity.

We who are many are one bread, one body, for we all partake of the one bread.

and by the comment upon them in the introductory essay which is printed before the Liturgy :

. . . the offertory sentences recall S. Augustine's teaching that the sacrifice we offer is our unity in Christ.

Indeed that was his teaching, but it was not the whole of his teaching, nor is it the whole of the teaching of the Catholic Church on this matter. It is, however, the sum total of the teaching of C.S.I. upon it, and it is doubtful how far even this remnant of doctrine can be interpreted in an orthodox sense, occurring as it does in the context of C.S.I.'s completely new and heterodox concept of the Church and of its unity.

Turning to the doctrine of the Real Presence, it may be stated at once that there is considerably more evidence for it in this liturgy than there is for that of the Eucharistic Sacrifice. In the invitation to confession, the presbyter says, 'we have come together . . . to receive the body and blood of the Lord'. There is an instruction in the introduction to the effect that the presbyter is to take the bread and cup into his hand at the appropriate points in the narrative of the institution. The Prayer of Humble Access has been taken from the Ceylon Liturgy, with one slight and not unwise amendment, and is to be said by the whole congregation, kneeling, after the Our Father at the end of the Canon, and before the fraction. Holy Communion may be administered with the words 'The body of our Lord Jesus Christ, the bread of life' and 'The blood of our Lord Jesus Christ, the true vine'. The two prayers of thanksgiving both affirm that the communicants have been fed with the spiritual food of Christ's Body and Blood.

On the other hand, there are formulas which seem to be deliberately constructed in order to evade any explicit statement of the Real Presence. The most significant of these is the epiclesis itself. That in the Ceylon Liturgy reads as follows :

And we beseech thee most merciful Father, to hear us, and to send thy Holy Spirit upon us and upon these thy gifts, that they, being blessed and hallowed by his life-giving

power, may be unto us the Body and Blood of thy most dearly beloved Son, to the end that we, receiving the same, may be sanctified both in body and soul, and preserved unto life everlasting.

This clearly teaches the doctrine of the Real Presence, and the same is true of the epiclesis in the Indian Liturgy which runs thus :

Shew us thy mercy, we pray thee, O Lord, and upon us and upon these gifts here set before thee send down thy Holy Spirit, that by his power this bread and this wine may become unto us the Body and the Blood of thy Son, our Saviour Jesus Christ, and may hallow the spirits, the souls, and the bodies of all who partake of them, to the bringing forth of the fruit of good works and to the strengthening of thy Church upon the rock of faith ;

The Book of Common Order, as is only to be expected, has a much less definitive prayer ; indeed, its form favours a doctrine of subjective presence, rather than of the objective presence. It reads in this wise :

. . . and we most humbly beseech thee to send down thy Holy Spirit to sanctify both us and these thine own gifts of bread and wine which we set before thee, that the bread which we break may be the communion of the body of Christ, and the cup of blessing which we bless the communion of the blood of Christ ; that we, receiving them, may by faith be made partakers of his body and blood, with all his benefits, to our spiritual nourishment and growth in grace, and to the glory of thy most holy name.

C.S.I., then, had before it at least two forms of epiclesis which asserted the doctrine of the Real Objective Presence and one which did not ; the one which did not was selected for the new rite. Even so, it had to be further denuded of possibly dangerous phrases, and the result reads as follows :

And we most humbly beseech thee, O merciful Father, to sanctify with thy Holy Spirit, us and these thine own gifts of bread and wine, that the bread which we break may be the communion of the body of Christ, and the cup which we bless the communion of the blood of Christ. Grant that being joined together in him, we may all attain to the unity of the faith, and may grow up in all things unto him who is the Head, even Christ, our Lord . . .

Considering the sources which the compilers of this rite had before them, it is surely not unjust to hold that those compilers cast the epiclesis in this particular form, at the best

in order not to assert the doctrine of the Real Presence, at the worst—and this is my own judgement, bearing in mind further evidence which I am about to consider—in order actually to deny it.

The second set of alternative words of administration, 'The communion of the Body of Christ' and 'The communion of the Blood of Christ', is similarly open to the charge of evading a statement implying the Real Presence. So also is the bidding to the prayer of thanksgiving, which, coming apparently from the English 1928 rite, in which it reads 'Having now by faith received the precious Body and Blood of Christ . . .' has been altered to read 'Having now by faith received the sacrament of the Body and Blood of Christ . . .' Both forms are bad enough, for each could be read as teaching a subjectivist presence only; but C.S.I. has, once more, attempted to minimise the doctrine yet further than its source. It would be of some assistance if C.S.I. anywhere told us exactly what it believes to be given and received in Holy Communion. All that it does say is to be found in Chapter x, Section 2, of the Constitution, which refers to:

. . . the setting apart of the bread and wine to be used for the purpose of the Sacrament with prayer that we may receive that which our Lord intends to give us in this Sacrament.

As this statement renders itself practically unintelligible in its strenuous effort not to refer to the Real Presence, or to use any phrasing which could be suspected of teaching or implying the Real Presence, it can only be regarded, at the most favourable level, as a refusal on the part of C.S.I. actually to commit itself to that doctrine.

Is there any further evidence to clinch the matter once and for all, to show, with no reasonable doubt, that C.S.I. not only will not so commit itself, but does in fact definitely reject any objective presence of the Body and Blood of our Lord in the Blessed Sacrament of the altar?

There is, and it is to be found in the practice envisaged in two of the rubrics at the end of the service, of which the first instructs that:

Any bread or wine set apart in the Service which remains over *shall* be carried out to the vestry, and *may* there be reverently consumed.

The bread and wine—spelt be it noted, with small initial letters, in place of the capitals used in most of the Anglican rites; presumably a deliberate change, the significance of

which is not difficult to see—'set apart'—C.S.I. is most careful never to use the Anglican word 'consecrated'—'may', then, be reverently consumed in the vestry. But possibly they 'may' not be reverently consumed in the vestry. What then? Perhaps they 'may' be put back into a cupboard, or poured back into a bottle, and thence brought out to be 'set apart' next time. This is the normal practice of Protestants in England and America, and there appears to be some evidence that it is by no means abnormal in C.S.I. I trust that you do not need me to tell you the doctrine implicit in this proceeding.

The other rubric to which I refer reads :

If the bread or wine set apart be insufficient, the presbyter, taking more, *may* say :

Obedying the command of our Lord Jesus, we take this bread (wine) to be set apart for this holy use, in the name of the Father and of the Son and of the Holy Spirit. Amen.

Or the words of the Institution *may* be repeated.

The first of these forms is not only so vague as to be almost certainly insufficient, but is also clean contrary to a provision in Chapter ii, Section 6, of the Constitution, which says that 'In the Church of South India, the Sacraments will be observed with unfailing use of Christ's words of institution, and of the elements ordained by him'. In the context of a rite embodying a Latin doctrine of consecration—as, for example, those of the Missale Romanum and of the 1662 Book of Common Prayer—the second form would, I suppose, suffice. But a liturgy with an epiclesis does not embody such a doctrine of consecration—unless, of course, a competent authority adds a rubric which purports to make it do so. The C.S.I. liturgy, however, while it has an epiclesis, has no such rubric. But as further bread and wine can be 'set apart' without the epiclesis, clearly the epiclesis, whatever it does, does not consecrate. Yet as further bread and wine can be 'set apart' without the words of institution, clearly they do not consecrate either. Nor can it be held, on what are fondly called 'primitive' principles, that the whole Canon consecrates, for further bread and wine can be 'set apart' without it. In other words, C.S.I. in using the words 'set apart', does not mean 'consecrate'. It does not consecrate the bread and wine precisely because it does not accept the existence of any objective reality into which they can be consecrated, nor of any objective sacrifice for which they can be consecrated.

The last passage of evidence as to the nature of this liturgy which, we are told by Fr Bouyer, is, on Roman Catholic

standards, infinitely to be preferred to the Anglican rites such as have been quoted above is to be found in Chapter x, Section 2, of the Constitution :

In accordance with Section 12 of the Governing Principles, no form of the Communion Service which before the union was in use in any of the uniting Churches shall be forbidden ; and every pastor and congregation shall have freedom to determine the form of service which they will use, provided that it includes the essential elements prescribed in Section 6 of the Governing Principles and any other elements which the Synod hereafter shall declare to be essential.

The last clause is utterly valueless, for one of the 'essential elements', the words of institution, is, as we have seen, optional in the provision for a second 'setting apart' in this very liturgy, while the other, the provision of the proper elements, is regularly ignored in the common C.S.I. use of unfermented grape juice in place of wine. And this is surely the first time in Christian history that a local church has had the insolence, the arrogance, to lay formal claim to the power of deciding for itself the essentials of a sacrament and, if it so chooses, of adding to them !

What is of the greatest importance in this paragraph is that under its provisions the new liturgy, be it satisfactory or not, need never be used, at any time, in any C.S.I. church ; and the forms which may be used in its place include rites which expressly exclude the doctrines of the Eucharistic Sacrifice, the Eucharistic Presence, and the Ministerial Priesthood.

Such is the nature of the rite which, in the eyes of a Roman Catholic theologian, is one of 'theological soundness'.

WILLIAM GRISBROOKE.

[Sections of this paper, dealing with the doctrine of the Church involved in C.S.I., with the ecumenical significance of C.S.I., and more particularly with its importance in the question of the Roman Catholic attitude to the acumenical movement, and with the grave problems to which it gives rise concerning existing formulations of Catholic doctrine, are perforce omitted for lack of space ; but the writer hopes to publish them in a considerably expanded form in the not too distant future.]

[All italics in this paper are the writer's, except where otherwise noted.]

DOCUMENTATION

PIUS XII AND THE EAST

The address given by His Eminence, Gregory Peter XV Agagianian, Patriarch of Cilicia of the Armenians, at the Antonianum in Rome, 3rd March 1956.

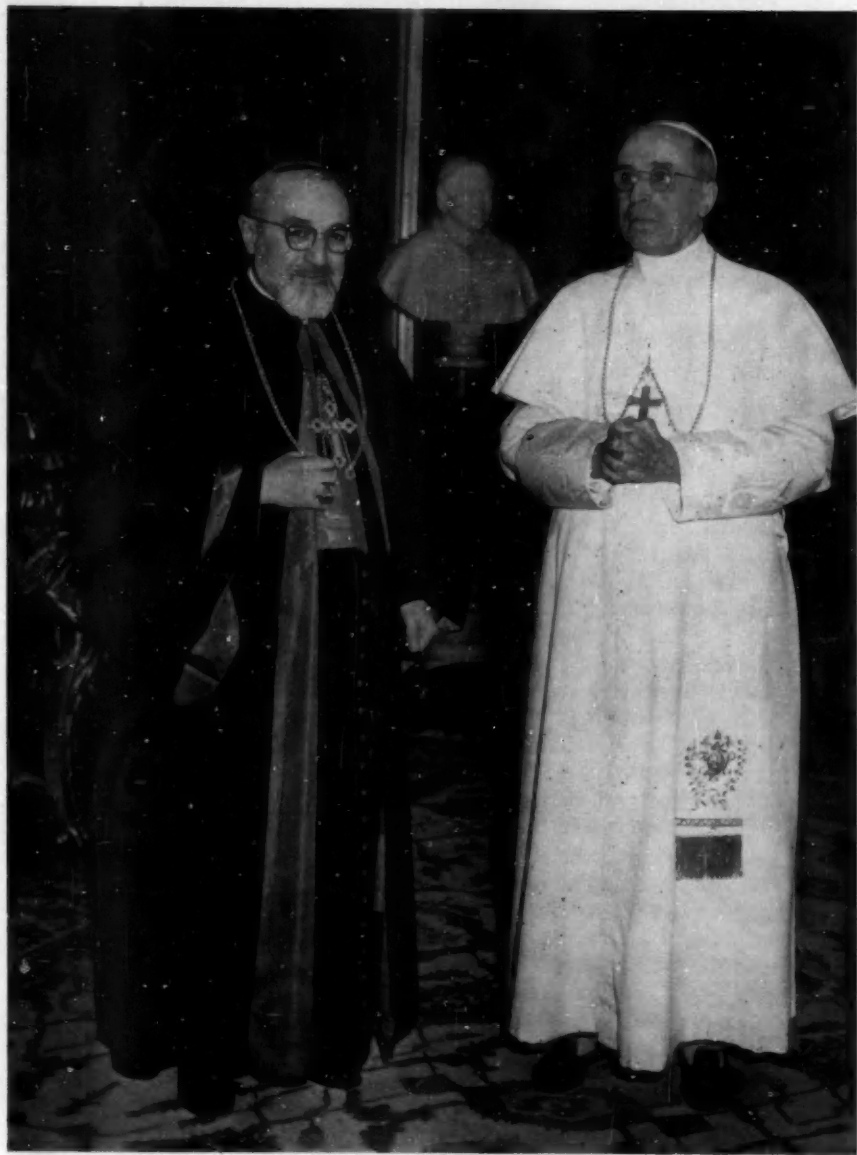
[The following account has been taken from the *Osservatore Romano*, 5-6th March. It has been abridged for our purposes.—THE EDITOR.]

A solemn commemoration of the 80th birthday and seventeenth anniversary of the coronation of His Holiness, Pope Pius XII, now gloriously reigning, was held at the Pontifical Atheneum called the Antonianum, centre of ecclesiastical studies for Franciscan students from all parts of the world, on 3rd March. Present in the Aula Magna of the Atheneum on this occasion were, among others, the following eminent cardinals of the Roman Church: Aloisi Masella, Piazza, Tappouni, Frings, Costantini, and Valeri; as well as many bishops and officials of the Roman Curia, superiors-general of the religious orders, and members of the diplomatic corps accredited to the Holy See.

The Most Reverend Father Augustine Sepinski, minister general of the Order of Friars Minor, welcomed those in attendance and after paying homage to the Holy Father presented His Eminence Gregory Peter XV Agagianian, patriarch of Cilicia of the Armenians, who gave the commemorative address on 'Pius XII and the East'.

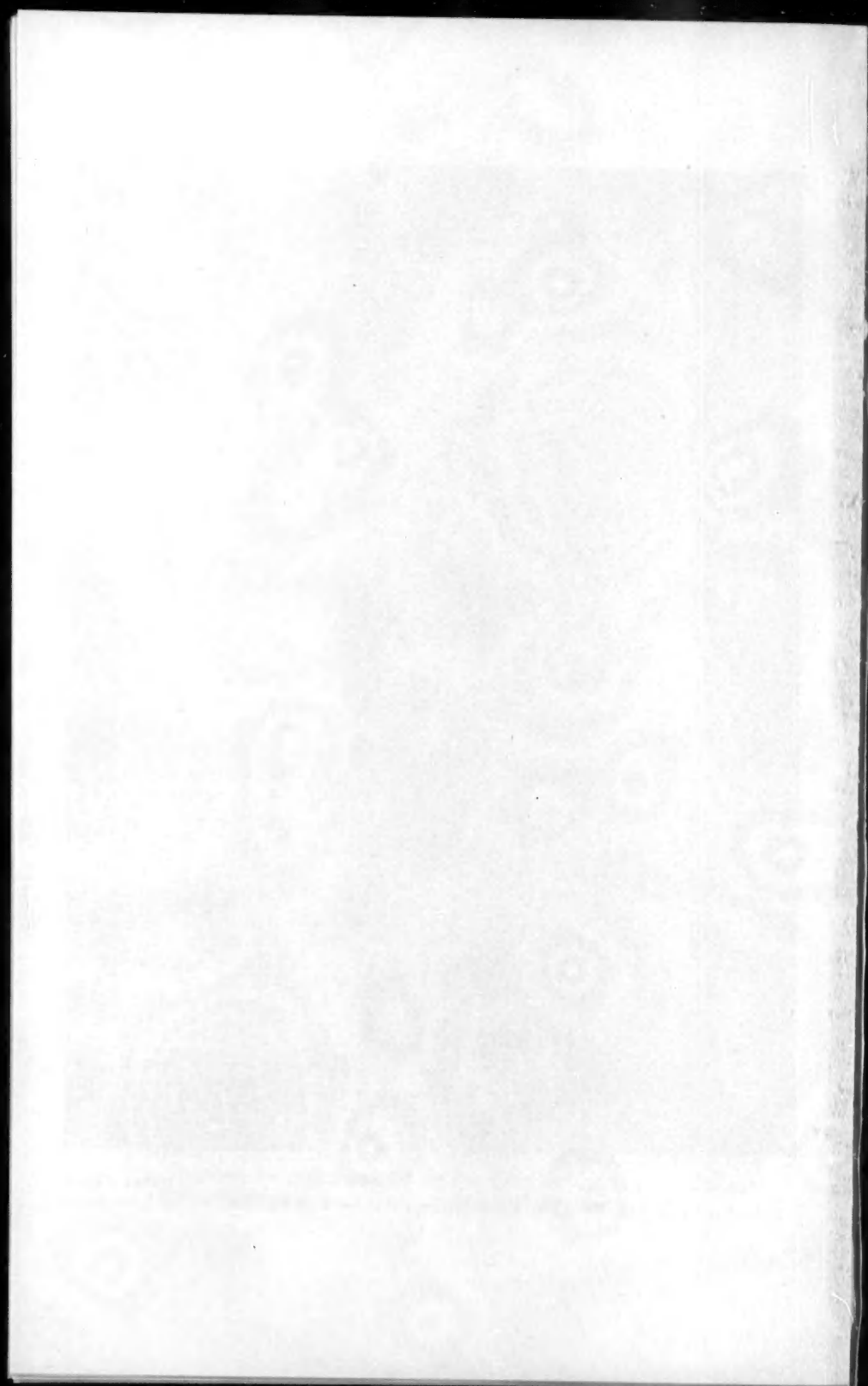
His Eminence began his address as follows:

'On this happy occasion of the double anniversary of the pope, our hearts are overflowing with filial love and deep gratitude to the Lord. The grave fears occasioned by the events of a year ago are past, and His Holiness now finds himself—not without some special intervention on the part of Divine Providence—in the full vigour of health. To the prayers that go up to heaven that he be spared for many years to come, to the heartfelt homage of all the faithful, and to the moving tributes being offered by the civil governments of the world, it is proper for us to add a summary of the achievements and the directives of the Holy Father. The task is by no means an easy one, when we consider that his prodigious activity has unfolded itself against a background of upsets and trials, in every one of which the person of His Holiness seems always in some manner or another present.'



[by courtesy of Felici

POPE PIUS XII AND CARDINAL AGAGIANIAN, PATRIARCH OF CILICIA OF THE ARMENIANS



Touching briefly on the exceptional gifts of rare genius and extraordinary understanding that reveal the pope as a masterful exponent of the Divine Word, a vigorous assertor of the principles that alone can regulate properly relationships among peoples and among social classes, a promulgator of dogma and a promoter of disciplinary reforms remarkably appropriate to the needs of the times, the personification of burning charity towards the needy and afflicted, the cardinal went on to limit his theme to the activities of His Holiness on behalf of the Christian East. This he did largely by citing the very words of the Supreme Pontiff, in logical and in chronological order, presenting them always against the background of the loyalty and devotion that marks the allegiance of Catholics of the Eastern rites to the Holy See.

First of all His Eminence reviewed the long series of audiences given by the Holy Father to representatives and to groups of Eastern Catholics of every rite, each one of which closed with a paternal message of encouragement and advice. First in the order of time was his welcome to the mission of Maronite prelates which took place on 9th May 1939. The pope passed over in review the history of the ties that have bound the Maronite nation to the Holy See, ties 'as indestructible as the very cedars of Lebanon'. The following week, to a group led by His Beatitude, Cyril IX, patriarch of Antioch of the Greek-Melkites, he spoke of the vastness of his special rôle as the common father of all in the one family of the faith. Not long afterwards he saluted the students of the Pontifical Ukrainian and Russian Colleges assembled in audience to commemorate the 950th anniversary of the baptism of St Vladimir, as 'heirs of the spirit of the saint' and exhorted them to fervent prayer for the welfare of their respective countries. In 1939 also, on the occasion of the beatification of Justin de Jacobis, the bringer of new light to an Africa 'awaiting the word and the altar of Christ', the Pope expressed his overflowing joy to the faithful who had made the journey from Ethiopia for the event.

In 1940, to the assembled bishops of the Byzantine-Rumanian rite, with the venerable metropolitan of Alba Julia and Fagaras at their head—all of them to-day martyrs and confessors of the faith—the pope recalled the significance of the Column of Trajan, which stands to-day surmounted by the statue of the apostle Peter, applying the figure to the flourishing intellectual institutions and charitable activities centred at Blaj. To the participants in the intereparchial Synod held at

the Abbey of Grottaferrata for the faithful of the Byzantine rite in Italy, he repeated the lament of St Leo IX on the occasion of the shutting down of the Latin monasteries under Michael Cerularius, contrasting this action to the example given by the Roman Church, which far from prohibiting the observance of Greek traditions in monasteries of that rite in Italy on the contrary always encouraged their continuance.

In 1950 the pope expressed his special interest in the Syrian (Antiochian) Church, so often and so sorely afflicted for the faith, in words of paternal affection addressed to His Eminence Ignatius Gabriel Cardinal Tappouni, patriarch of Antioch of the Syrians (*who was present at this commemorative address*).

In 1946, in an audience for Armenian bishops and pilgrims of their nation, headed personally by their patriarch, elevated only a short while before to the sacred purple, His Holiness explained that his selection of the patriarch of Cilicia to a post in the senate of the Roman Church and his designation of him as celebrant of the pontifical Mass offered only the day before in his presence in the Sistine chapel, was motivated as a 'crown of the proofs of the loyalty manifested towards the Chair of Peter by this very noble nation'.

All these contacts with Pope Pius XII have been cherished as precious memories not only by Catholics who took part in them, but by rulers, heads of states, ministers, and persons of every class in the Near and Middle East.

* * *

The second part of the cardinal patriarch's address was illustrated by a rich synthesis of documents—apostolic letters and encyclicals—addressed to prominent authorities in the East or to the whole Catholic world, on the occasion of notable anniversaries or significant events. They began with the Letter of 1939 in commemoration of the 950th anniversary of the baptism of St Vladimir and concluded with the 1955 Letter on the ninth centenary of the death of St Bartholomew the Younger.

Detailed reference was made to the encyclical of 1944 which marked the 1500th anniversary of the death of St Cyril of Alexandria, champion of the personal union of the two natures in Christ and the divine maternity of Mary. In this outstanding document there is a notable re-utterance of the principle that when dissidents return to the unity of the Church they will never be forced to exchange their own legitimate rites and ancient observances for those of the Latin

rite, since the one and the other alike 'crown with regal variety the Church, the common Mother of all'.

Next we cited the *Sempiternus Rex Christus* of 8th September 1951, on the fifteenth centenary of the council of Chalcedon, which defined the hypostatic union of the two natures in Christ. This encyclical stressed also the emphasis on the primacy of the Roman Pontiff that emerged from the deliberations of the council. In it the Holy Father went on to say that at the present time some at least of the groups who are classed as Monophysites profess that Christ is one, at the same time perfect God and perfect man, which is substantially the faith defined by the Chalcedonian council.

* * *

In the third part of the address His Eminence treated of the many letters and encyclicals dealing with the sufferings of the Church among some of the most loyal of its Eastern children, and showed that the heart of the Holy Father was literally wrung with compassion for victims of persecution that is the order of the day in lands occupied by Soviet Russia. His *Orientales Omnes* on the 350th anniversary of the union of the Ruthenian Church with the Holy See of 23rd December 1945, was dictated by compassion for those enduring the onslaught of a new and furious storm against that people by others who seek to justify fierce persecution on the grounds of political expediency. So too, the *Veritatem Facientes* of 27th March 1952, was written for the Rumanians, whose bishops have been wrenched from their sees, imprisoned, or driven into exile, and whose Church of the Oriental rite, flourishing in members and in vitality over the centuries, had been 'abolished' by law. *Orientales Ecclesias*, of 15th December 1952, was addressed to all the patriarchs, archbishops, bishops, and other local ordinaries of the Oriental Churches in communion with the apostolic see. In it, the pope solemnly declared 'We consider your sorrows and your griefs as our own, and that there is nothing we desire more ardently than to bring some relief to your sufferings'. Speaking of the persecution of the Church in Bulgaria and the condemnation to death of Bishop Eugene Bossilkoff, of Nicopolis, the Holy Father showed that here, too, political objectives were being used to cloak with justification a fierce new onslaught on religion.

* * *

A further question of momentous consequences has been that of Palestine, ever the object of genuine solicitude on the

part of the pope. At the conclusion of the British mandate, Israel was proclaimed an independent state and armed warfare broke out at once between it and the Arab peoples; the armistice of 11th June 1948, failed to achieve secure and lasting peace. Consequently Palestine remains to-day one of the most dangerous points for new international complications. In 1948 and again in the following year the Holy Father, wearied and in fact worn out by the rapid succession of happenings, recalled to the attention of the world the sacred character of the Holy Land, from which so much light and truth has emanated for every nation. He ordered special prayers for Palestine, and recommended strongly an international status for Jerusalem and its environs, where are enshrined so many and such precious memories of the life of our Saviour. He further asked for international guarantees for free access to the Holy Places, freedom of worship, and respect for religious traditions. His strong stand contributed much towards the formation of the position adopted by the United Nations Organization in a plenary session in November 1949 on the internationalisation of Jerusalem, an objective which unfortunately remains as yet unexecuted.

The compassion of the Holy Father for the plight of the 890,000 Arab refugees from the new Israeli state, including Catholic and separated Christians but comprising many more who are Mohammedan, was manifested in his erection of the Pontifical Mission 'Pro Palestina' in the closing months of 1948. The Pontifical Mission continues to this day to be a source of sustenance and hope for those so cruelly displaced from the homes they so tenaciously cherish in the Holy Land.

At this point, Cardinal Agagianian paid merited tribute to the custody of the Holy Land entrusted to the Franciscan Fathers, who over the centuries have given freely of their sustenance for the preservation of the Holy Places for the faithful, not infrequently at the cost of their own lives.

* * *

The cardinal surveyed the diplomatic contacts made during the reign of Pius XII by the countries of the Near East with the Holy See, pointing to the establishment of internunciatures in Egypt in 1947, and Syria and Iran in 1953. Of particular moment was the establishment of the nunciature in the Lebanon, 21st March 1947. This land, cited by His Eminence as 'a land of liberty in which communities of different religious and racial groups dwell together in harmony, the point of contact between Eastern and Western cultures, a land rich in

sanctuaries of our Lady, who is saluted by the Church as "Spouse of Lebanon", was also honoured by the sending of a legate to represent His Holiness at the Marian Congress held in 1954 at Beirut. The warm welcome given by the Holy Father to the president of the Lebanon on the occasion of his official visit to Rome was also recalled.

* * *

A special proof of the paternal concern and affection of the Holy Father for his children of the Eastern rites has been the codification of Oriental canon law, now already promulgated in part. Soon, for the first time in history, the Eastern Churches are to be provided with a law that is pontifical and universal, prepared under the vigilant direction of Pope Pius XII, who has carried to a happy conclusion the efforts of Pius XI in this direction.

The Holy Father has dedicated himself assiduously to the promotion of studies that have as their object the return of the separated Christians of the East. Among the new institutions of learning established by him is the Institute of St John of Damascus for Oriental priest students in Rome, which began in 1940.

The thesis of His Eminence was brought to a stirring conclusion by a citation from the apostolic letter dated 7th July 1952, to the peoples of Russia, *Sacro Vergente Anno*. This reviewed the contacts between the Holy See and Russia from the tenth century on, and noted in a special way the concern manifested by the most recent popes. In it special attention was called to the devotion of these peoples to the Blessed Mother of God, to whose Immaculate Heart Pius XII had consecrated them. The address concluded in these words:

"The consecration of Russia to the Immaculate Heart of Mary! Only the future will reveal the full significance of this act. Implored by so many of the faithful, and brought about not without the special guidance of the Queen of Heaven in accordance with the desire she herself expressed in the apparitions at Fatima, this action of the Holy Father ought to impress itself upon our attention most singularly, especially in light of the fact that the vast majority of the peoples of Russia are separated from the unity of Church.

On the conversion of Russia, a thing absurd according to worldly standards, depends peace and liberty for the world; not only that, but in great measure the conversion of other separated peoples in Europe and the East. And how profoundly Protestantism would be affected by it!

The day of that stupendous miracle will come, it will come without fail, under the guidance of the Immaculate Heart of Mary . . .

Our filial wish, presented together with the sentiments of deepest gratitude and veneration for the august throne of Pius XII, in the name of all the East, is that he may live to see that glorious day and be able to direct one further document to all the peoples of Russia, beginning with the same words by which Eugene IV proclaimed the union that once before took place between East and West : "*Laetentur coeli et exultet terra*".

Dominus conservet Eum !

LETTERS TO THE EDITOR

The following correspondence is of great interest. The writer is a Catholic Melkite priest in Jordan.

Nablus, Jordan.

7th March 1956.

DEAR FATHER,

I am doing all I can in the service of the Byzantine rite ; it has had such deep roots in the hearts of the people here, that I think its revival is a symptom and a condition of the revival of Christianity in all the Near East.

I have often found people who, after having been separated from the Byzantine rite for ten years, either by becoming Latins or even giving up their religion, literally discover 'their soul' at the assistance of a well carried out Byzantine Office.

I am most willing for you to publish any part of these letters you may wish in the *E.C.Q.*

Yours etc.,

G. HABRA.

A selection from these letters is given here.

Nablus, Jordan.

26th September 1955.

DEAR X,

Half or more of the town parish were Latins a year ago, and have received an official permit to enter the Greek Catholic rite, 'rite of their ancestors' as the document states. It was

they who have struggled to obtain the permit. It is the same case with my 'peasant parish', having been very recently Latin also for the greater part . . .

I have been entrusted also with the care of the few Greek Catholic individuals scattered all along the Northern Region.

The interest of the mission lies rather in the presence of a good number of Orthodox and Latins.

* * *

Nablus, Jordan.

5th December 1955.

DEAR X,

I am ever extending my visits to the abode of Christians in this region. My aim is becoming more and more clear every day : to resist the unconscious contagion of the large mass of the Moslem population. Thus first awakening and strengthening the spirit of Jesus Christ among the whole population but especially among the Christians. Then by the formation of a strong single block of Christians in this region, not only in Nablus but in the Northern Region, such a block being of Greek Catholic structure as the most appropriate for the people here, which I believe should also apply to all the Near East.

I do not expect to realize this easily but it is good to have a vision to aim at.

* * *

Nablus, Jordan.

21st December 1955.

DEAR X,

I am celebrating the liturgy (in a not very solemn way) every day at half-past six, a dynamic member of the Nablus parish serving (all singing but without incense). Apart from him there are every day only between two and seven people assisting. Friday and Sunday are exceptions. I have succeeded in making of Friday a 'Sunday'. I have only adapted things to local conditions ; many people do not work on Friday, and others have to work on Sundays because of the very Moslem state of things in this area. So I have (counting the boys, whose numbers vary between ten and twenty) about forty persons assisting at the liturgy on Fridays. I, therefore, celebrate at eight o'clock, and solemnly with a choir of boys. I always preach on Friday, and after the liturgy I give the boys an hour's Catechism at which some adults are present.

On Sunday I celebrate the liturgy at half-past eight, always

preceded by the 'Doxologia megale' the average congregation is sixty, almost all adults as the boys have to go to school on that day. At this Mass there is a choir formed of adults.

To join this Greek Catholic parish was, and still is, to embrace a cause utterly devoid of any material interest, since we possess not even a church of our own. We use a hired hall. But this fact contributes to the spiritual strength of the parish. Any person only influenced by material interests receives no encouragement here.

* * *

We may hear more of this correspondence in the future.

NEWS AND COMMENTS

CELEBRATIONS IN HONOUR OF THE NINTH CENTENARY OF THE DEATH OF ST BARTHOLOMEW OF GROTTAFERRATA, 11TH NOVEMBER 1955

The varied and enthusiastic celebrations in honour of St Bartholomew began in August when the abbot and community went on a pilgrimage to Rossano, Calabria, the birthplace of the saint. They were welcomed warmly by the archbishop of Rossano, and took part in liturgical celebrations in the cathedral, where St Bartholomew had been baptized. The archbishop announced the canonical erection of a new parish in the diocese to be dedicated to St Bartholomew.

During the autumn a series of illustrated lectures was given at Grottaferrata and in the Pontifical Oriental Institute in Rome concerned with the general achievements of St Bartholomew, and the archaeological, political and religious background to the early foundation of the cenobium.

On 9th November the pope held a general audience at Castel Gandolfo which was attended by the monastic community of Grottaferrata, a large number of its citizens, a numerous pilgrimage from Rossano, and many people of Rossanese birth living in Rome. They formed the largest group at the audience, and the pope addressed them first, welcoming them and re-endorsing his letter of congratulation to them in June, to commemorate the celebrations in honour of St Bartholomew.

That evening, the pilgrimage from Rossano arrived at Grottaferrata in order to take part in celebrations around the feast, from 10th to 13th November. These included pontifical Mass in both the Latin and the Byzantine rite, a procession

through the main streets of Grottaferrata with an eikon of the Saint, and the recital of many ancient Byzantine hymns, some of them composed by St Bartholomew himself.

On the actual feast day of St Bartholomew, 11th November, the new library was opened officially by the minister of Public Instruction. This is a fine modern gallery, built mainly from public subscriptions, to house the many books and manuscripts of the community, and to accommodate scholars who wish to use them.

On 13th November, His Eminence Cardinal Tisserant, dean of the sacred college and secretary of the Sacred Congregation for the Eastern Churches, attended the solemn liturgy in the Byzantine rite and gave the papal blessing. A solemn thanksgiving was offered in the afternoon and the celebrations ended with a concert of classical music in the Piazzale S. Nilo and a firework display.

The Greek Orthodox patriarch of Alexandria sent a letter of congratulation and good wishes to commemorate the feast, through his librarian Dr Moschonàs, who took part in all the celebrations.

In December the Vatican City Post Office issued a series of stamps to commemorate the ninth centenary of the death of St Bartholomew. Two designs were made, one showing the saint standing before the Abbey Church that he built at Grottaferrata, with the dates 1055-1955, the other based on the ancient drawing of the saint contained in *Cod. Crypt. B.b.II*.

* * *

CYPRUS

We protest against the way in which Archbishop Makarios has been treated. We recommend two articles in *The Tablet* concerning the situation in Cyprus: 'Banishing the Archbishop' (17th March) and 'Britain, Greece and Cyprus' (24th March).

The Catholic hierarchy of Greece has also protested and protests have been received by the World Council of Churches at Geneva from the Orthodox patriarch of Alexandria, the locum tenens of Jerusalem, the archbishop of Athens, the archbishop of the Greek Orthodox diocese of North and South America, and the moderator of the Greek Evangelical Church, and of course from the clergy of Cyprus.

* * *

UKRAINIANS

Last year the Ukrainians celebrated the great event of the thousand years anniversary of their acceptance of Christianity.

At the beginning of this year a memorandum was drawn up on the present condition of the Catholic Ukrainian Church under communist Russia.

After giving historical account of the Ukrainian nation, Professor Holubowycz writes :

'As they enter now into the second millenium of the service of Christ, the Ukrainian Catholics living in the free world declare and manifest before the whole free world that Ukraine was, and always will be, Christian, in spite of all persecutions. At the same time free Ukrainians launch an appeal to the whole free world and to Catholic circles to protest on behalf of the martyred Ukrainian nation, which is not allowed to speak freely and refute the falsehoods of Communist propaganda. The persecutors must be solemnly told that the fate of Ukrainian Catholics and of the Ukrainian nation is a fate in common with them, since all are brethren. The Ukrainian nation knows that everything passes in time, but the one constant and unchanging factor surviving all these cataclysmic changes is the Christian Faith, and they regard their Church as the bulwark of their national life. In the unceasing fight of the Ukrainian Insurgent Army—the U.P.A.—the battle-cry is : 'For God and Christian Ukraine!' Ukrainian Jubilee celebrations express the firm conviction that the Cross, which was introduced one thousand years ago into their country, will return one day in shining glory to a sovereign and free Ukraine. Under this sign of victory and triumph the Ukrainian nation, under the patronage of Our Lady, Queen of Ukraine, will prevail over the enemies and will open a new and glorious page in her history.'

* * *

THE NOVENA TO THE HOLY GHOST

The novena in preparation for Whitsun for Christian Unity was instituted by Pope Leo XIII in 1897.

In 1952 *The Jeremia Valabul Circle* began to organize a pilgrimage of Christian Unity in Rome, and since then each year they carry out a very full programme of prayer and instruction for this end.

This year the pilgrimage will spend from 9th–20th May in Rome and from 21st–23rd in Florence.

During the special days between the feast of the Ascension and Whit-Sunday the Basilicas of St Peter, St Paul's outside the Walls, and St John Lateran will be the centres of prayer.

On the Sunday after the Ascension, the Marian day of the pilgrimage, the seven principle shrines of our Lady in Rome will be visited and the *Akathistos* office will be sung in St Peter's.

The particular theme for the conferences and sermons this year are 'The Spirit of Unity and Sanctification'.

The circle is open to all baptized Christians and they consider the sanctification of their members as all important for the reunion work.

This year is the fourth centenary of the birthday of the Venerable Jeremia Valahul, a Capuchin lay-brother (1556-1956). He had been a member of the Rumanian Orthodox Church and became an apostle of Christian Unity by prayer and good works. The circle look to him as their model.

Those who wish to know more about the circle should write to 'Jeremia Valahul', via Rasella 16, A, Rome.

* * *

'PAX'

This Spring issue is a Memorial Number in honour of Fr Aelred Carlyle the founder of the Benedictines of Prinknash. It is indeed a most interesting document about the beginnings of this movement and should be read by all.

OBITUARY

His Beatitude Timotheos, Orthodox patriarch of Jerusalem died 31st December 1955 at the age of seventy-seven. He was a native of the island of Samos and had become patriarch in 1935.

On 22nd March the Lord Spyridon, archbishop of Athens and primate of the Orthodox Church of Greece died at the age of eighty. He was in touch with the W.C.C. and an outstanding leader of his people.

R.I.P.

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RECENT PUBLICATIONS

The Quintessence of Hinduism by H. O. Mascarenhas, St Sebastian Goan High School, Bombay, 2. Pp. 118, Rs 3.

This little book is indeed what it aims at being—a key to Indian culture and philosophy. Surely this is the answer to the many letters on 'the Church and the East' that have appeared recently in *The Catholic Herald* and elsewhere. The first part examines the history and origin of Hinduism, its religious content and doctrine. It considers that there is a basis for a Christian approach. Hinduism as a social force, as also the problem of accommodation are discussed.

The second and third parts study in detail the teaching and tradition of Hinduism.

In some future issue we may be able to give this book a review by an expert, here we make but a notice.

THE EDITOR.

Eastern Rite Prayers to the Mother of God. Translated and edited by John H. Ryder, S.J. Pp. 46 (New York, Russian Center, Fordham University, 1955).

There is a peculiar inner radiance—a certain steady incandescence—at all times perceptible through the rich veils of the liturgical imagery and symbolism of the Eastern Church; and nowhere does this emerge with greater intensity, than in its praises and invocations of our Blessed Lady. The appellations and similitudes applied to her in the Akathist Hymn (to take what is, perhaps, the crowning example) are apt to strike the Western mind, particularly where this may happen to be at all susceptible to poetic beauty, with a singularly penetrating impact—to leave upon it a sharply etched impression, not soon or easily to be effaced. Even in its more purely devotional aspects, East Christian worship is never without that powerfully 'intellectualist' temper which is a part of its heritage from the ancient Greek cultural tradition. Yet with all the resulting clarity and sharpness of outline, its imagery and symbolism, its developments and considerations (of an astonishing freshness and variety, moreover), are everywhere marked by a very definite element of warmth and passion—almost, it might be said, of dithyrambic. This serves to stamp but the more deeply upon the consciousness those luminous images, with all their haunting beauty and wealth of deep significance, which the Eastern mind seems able to generate in such inexhaustible profusion, and with

such enviable ease and spontaneity. It would almost seem as though its strongly prevalent tendency to localize the spiritual life entirely in the heart, rather than partially in the head, were to be found operative, not alone in personal and private prayer and devotion, but also in the public and corporate worship of the Church. Thus, it is a spirituality 'with a difference'—everywhere intermingled and shot through with that luminous quality of white intellectual 'fire' to which we have already alluded. 'It is necessary, at the time of prayer', says Madame E. Behr-Sigel, 'that the understanding "descend from the brain into the heart" and that it "abide in the heart"' (art. *La Prière à Jésus* [here summarizing the *starets* Paisi Velitchkovski] in *Dieu Vivant*, 8; 1947; p. 81). The essentially concrete and 'anthropological' attitude of mind, so strikingly in evidence here, goes far to explain that quality of dynamic warmth and intensity which emanates with such force even from the mere 'literary' texture of Eastern liturgy and devotion. One is inevitably reminded of the 39th Psalm: *Concaluit cor meum intra me: et in meditatione mea exardescet ignis.*

The little booklet, then, which is the occasion of these remarks, should be sure of a welcome, as the vehicle of a new accession of this peculiar and precious radiance to our Western conceptions of devotion—too often clouded, as these are apt to be, by a not always 'smokeless' atmosphere: by confused and indeterminate thought, often by much that is of mere sentimentality: too often perhaps emanating from the heart only, and not at all from the head (and least of all, alas, from the entire man!). We may benefit richly by the expressions to be found here, of a devotion springing so unmistakably from a genuinely-based spirituality, from a complete and perfect interfusion of 'heart' and 'mind'. And not the least of such benefits is the very marked emphasis of all these beautiful prayers and hymns on the *virginal* status of our Blessed Lady. The fullest implications are everywhere drawn out and developed of this—the indispensable condition of her divine maternity. This generally intense and insistent dwelling of Eastern devotion upon what is, properly considered, the most characteristic and pre-eminent of all her attributes is, in itself (and more especially now, in view of the recent papal encyclical, *Sacra Virginitas*) an additional and timely reminder to us, of profound metaphysical truth. The 'essence', the true 'nature' of womanhood is found to abide primarily and completely in the virginal condition *as such* (as seen in Paradise, in the figure of Eve, new-formed from the hand of her

Creator). It is to be seen only secondarily, and as it were *per accidens* (according to the limitations and necessities of fallen 'nature' in this world of our exile) in the potentiality and exercise of the maternal function.

There is one trifling blemish on the booklet: on p. 32, ninth line down: 'Whom' should read 'Who', and a displaced comma makes havoc of the sense. But this is little indeed, where there is so much for which to be grateful.

JOHN TRINICK.

Married Men as Ordained Deacons by W. Schamoni. Pp. 76 (Burns Oates) 7s. 6d.

There is a certain amount of historical matter given, in this book, concerning the position of the deacons in the Early Church, but the main purpose is the present day problems of the shortage of priests and Catholic Action. The book shows how the establishment of married deacons may be the answer to these problems.

There are many young theologians who cannot go on for the priesthood because of the obligation of celibacy and yet they still desire an apostolic life.

Again it is pointed out what an advantage it would be to a leader of 'Catholic Action' if he were a deacon.

The question of married convert clergymen becoming deacons is also brought up. Our author pictures the deacon as a curate in charge of some mission centre, he would baptize, give Holy Communion and catechize, working in dependence on the parish priest. There are two possibilities in the ministry of the diaconate; that of a full time occupation and that of a deacon having a secular profession as well. This last is considered the better in these modern times.

The above gives a hint at the contents. The book is worth careful study.

B.W.

BOOKS RECEIVED

Sheed and Ward: *Ordination to the Priesthood*, John Bligh, S.J.;

The Splendour of the Church, Henri de Lubac, S.J.

Rockliff: *The Waters of Marah*, Peter Hammond.

Jerusalem: *L'Apostolat Des Missionnaires Latins Dans Le*

Proche-Orient selon Les Directives Romaines, P. Joseph Hajjar.

Burns Oates: *The Meaning of the Monastic Life*, Louis Bouyer.

Hollis and Carter: *Solovjev*, Egbert Munzer.

Schwabenverlag Stuttgart: *Ein Hilferuf Aus Der Kirche Für Die Kirche*, Max Lackmann.

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CONTENTS OF SPRING NUMBER, 1956

Editor's Note	
Father Aelred Carlyle	<i>The Archbishop of Vancouver</i>
In Memoriam	<i>The Abbot of Prinknash</i>
First Recollections	<i>The Rev. George Chambers</i>
The Isle of Dogs and Lower Guiting (1897-98)	<i>Henry Watts</i>
Aelred Carlyle	<i>Samuel Gurney</i>
Aelred Carlyle: Priest and Friend	<i>Mgr Vernon Johnson</i>
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Letter to the Editor	
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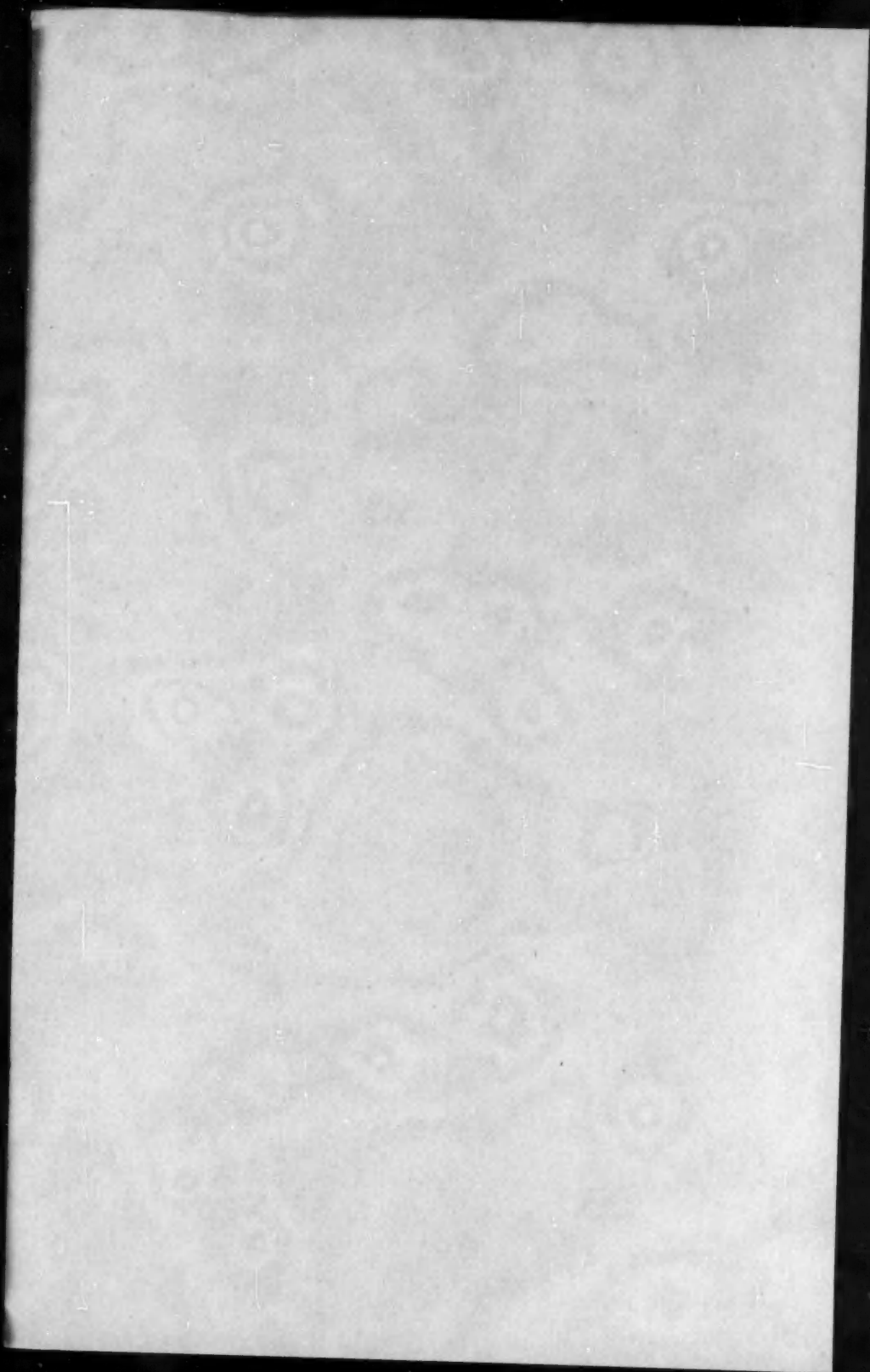
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